¶ Certaine Homelyes, sent by the Bysshoppe of London, to al persones, vicars, and curates within his dioces of Londō, to be red fruitfully & deliberately by them to ỹ peple in al such churches of ỹ said dioces as in any wise doo wante good pȝechers and teachers.

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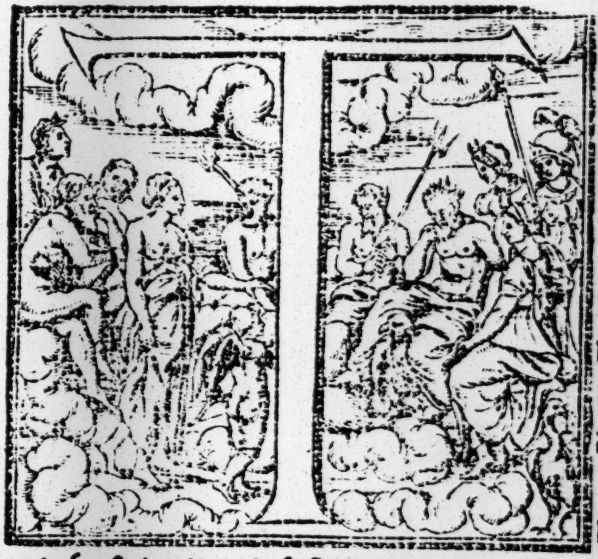
I.C.

Thomas Cranmer

...al p[illegible]s,
dioces of London.

[illegible] the people of my dioces be ying within your seueral cures & charge do (as in dede of reason they may) loke for to haue at theyr pastours hand, or at the least way by hys prouysion & meane, good instruction and teachyng, especiallye howe to serue and please god, and howe also otherwyse to do their dutie as to any one of them in their degre doth apperteyne. And forasmuch also as there is not now adayes that multitude and plenteth of preachers, which in tymes past hath ben, and by goddes grace hereafter shalbe. And fynally for that euerye one of you in your owne person is not able to discharge the office of preaching, which many good folke do greatly wyshe and desyre ye could and would. Therefore desiring to haue somethyng done onwarde, tyll god of his goodnes prouide something better, I haue laboured wmy frendes to haue these Homelyes prynted, that ye may haue somwhat to instruct and teach your flocke withal, assuring you & them, that or it be longe, ye shal by goddes grace. haue somwhat more wherewith to instructe them better, requiringe and charging euery one of you in the meane while, that diligently vpon the Sondayes, and Holydayes, ye reade to your flocke, frutefully, and deliberatly one of the sayde homilies. And thus fayre you well. Geuen at my house in London the first day of Julye.

BIBLIOTHECA ... DONATIO ... HAUPT



He Prophet. Dauid in his forescore and nintenth psalme, exhortyng all people to synge prayse to almighti god, to serue him in gladnes, and reioyse in his sight, allegeth thys as a sufficient cause thereof. *Scito te quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* which is to saye, knowe you that he is our Lorde, it is he that made vs, and we made not our selfes. And in dede, who ẏ dilygently wayeth the creation of man, cannot but therein moost highly lawde, and prayse almyghtye god, his creator. For wher in the creation of al other visible thinges, he did but onely commaunde, & wyll that they should be made, and incontinent they were made, in the creatyng of man he vsed great solempnitie, and many notable circumstaunces. Fyrst touchyng man, he sayd, let vs make man, which wordes be as it were the wordes of god the father, to God the sonne, & to the holy ghost, spoken after the maner of men, when they go about some great matter, at what tyme they take good aduisement or they begyn, and do ioyne with the best, and wysest counsellours.

[illegible]aunce (not
[illegible] with out the
[illegible]ared man) doth most mani-
[illegible]pecial fauour, of almighty god to-
wardes mankynde: but that nexte circumstaunce,
which doth immediatlye folowe this first, is a more
surer proofe, and declaration of goddes tender loue,
towardes man, when he sayth, let vs make man to
our owne similitude & likenes. Nowe marke, good
people, howe much god dyd for vs in our creation,
he made vs in very dede like vnto himselfe, and in so
doyng what could he haue done more for vs? A won
derfull excellent benefite, and comfort is it vnto vs,
to consider that man was made like vnto god. And
to vnderstand this thing the better, you shal knowe
that the similitude, and likenes of man to god, was
not in the body of man (for this you must mooste cer-
tenly beleue, ỹ the godhed is a spirit, & not a bodely
substaunce) but this similitude and likenes was in ỹ
soule, which was endued, with most heuenly & god-
like qualities, as vnderstandyng, memorye, and wil,
with sondry gyftes also of grace. And here is to be
noted by the way, that where almighty god sayeth,
let vs make man to our owne similitude, & likenes,
he geueth vs to vnderstand, that there be three par-
sons in trinitie, and yet but one god. For in that he
sayeth, let vs make man, therein is sygnifyed, a plu-
ralitie, or number of persons: agayne in that he say-
eth to our similitude and likenes, and not to our si-
militudes and lykenesses, by thys is signyfyed the
vnitie also of one nature and substaunce. But to
procede further concernyng the creation of man, ye
shall

shall vnde[illegible]
boke,, called genesis, [illegible]
the seuerall makyng, as well of the bo[illegible]e of man, by
it selfe, as also of the soule by it selfe. And as touchig
the body, scrypture doth there saye, that god four-
med or shaped it of the erth. Notynge therby the ex
cellencie of mans body aboue the bodyes of other ly
uynge creatures. For we reade not of any other ly-
uyng creature, that god shaped or fourmed the bo-
dy of it, but onely that he made it, and that at the cō-
maundement of almightye god, the earth brought
forth fourefoted beastes, & the water in like maner
brought fourth fisshes and foules. Only of the body
of man scripture witnesseth, ẏ god shaped it. And as
concernyng ẏ soule of man, it is wrytē of it in the said
second chapter of genesis, howe that god brethed it
into the body, which .ii. circumstaunces as they im-
port a maruelous excellency of man aboue other bo
dyly creatures, so they most clerely declare thexce-
dyng great goodnes of god towardes man. Nowe
when god had in such a singuler fashion created man
he gaue hym souereingtie ouer all the fysshes of the
sea, ouer the foules of the ayer, and ouer the beastes
of the land. yea and made hym a Kynge, and Empe-
rour on the earth. And yet not satisfied with al this,
he placed man in Paradise, that is in a most pleasant
garden, where he had planted al kynd of frute, beau
tyfull to behold and delicious to eate for man to fede
vpon, onlye one kynde of frute he charged hym on
payne of death, and that not of the body alone, but of
the soule also, vtterly to refrayne from, which was ẏ
frute of ẏ tree called in scripture the tre of knowledg
of good

euyl. A[illegible] [illegible]ous for the made Adam ẏ fyrst [illegible] maruelous and straũge a sort he made [illegible]ue the first womã, euen of a ryb taken out of Adams left syde, & her he made parfit, & furnyshed her with like gyftes as he had done Adam the first man: What can we then thinke or deuise ẏ god might haue don more for vs in our creation thẽ herin he did? He made the soule immortall, that is such as shuld continue for euer with out end. He furnyshed it with most singuler gyftes both of nature & of speciall grace also, The body of man in the estate of original innocencie had in it helth, strength, cumliues, & other like qualities in ẏ highest degre of perfection, it had in it self then no fond lust or concupiscẽs, no pronitie or inclinatiõ to euil, no lothsumnes in doyng good, no infirmitie or wekenesse, no lack or wãt of anye qualitie fyt & decẽt for it. The body of man was then obedient to the soule, the soule altogether obedient to god. So that on goddes parte our maker & creator, there is nothyng towardes vs but all perfection, all greate kyndnes, all fatherly loue and fauor, Holy scripture most euidently affirmeth that al creatures were made good in ther creatiõ, sayeng *Vidit deus omnia que fecerat et erãt valde bona. Gen. i.* ẏ is, God saw all thynges which he had made, and they were very good, which thyng as it is generally true in all creatures concernyng theire creation, so is it in a certen degre of excellencie to be verifyed in man touchyng the estate of his original innocẽcy, Thus we may perceaue ẏ in the creation of man, al was exellent & parfyt, which ought gretly to inflame vs ẏ more to loue & serue almightie god our most louyng creator. But

for

forasmuch as ỹ blessed e[illegible]
the losse therof, fell into [illegible]
chednes, it is consequently to be well co[illegible] of
our part, by what meanes man was brought from
so good and blessed a case, to so euyll & miserable an
estate, which poynt well wayed, is a sufficiẽt ground
to cause vs on the other syde, vtterly to detest and ab
horre al synne. For that greuous fall of man came of
synne, syne it was, for which god thrust mã out of pa
radise, syn it was that caused ỹ flesh to striue against
the spirit, and the spirite against ỹ flesh. synne it was
that brought vnto mãkind necessitie of bodily death
and all the infirmities & diseases which man in this
transitorie lyfe sustayneth, synne synally it was that
caused al the posteritie of Adam and Eue to be borne
in state of dampnatiõ. But some perchance are desy-
rous fardar to know by what meanes mã was syrst
brought to commyt synne: For the vnderstandynge
wherof, let vs haue recourse to ỹ third chap. of Gene
sis, where it is wryten: how that the wyly serpent
the deuyl came vnto Eue & sayd vnto her: why hath
god geuen you commaũdement not to eate of euery
tree in paradise? wher vnto the woman aunswerỹd
and sayed: of ỹ fruts which is in paradise we eat, but
of the frut of that tree that groweth in the mydbest
of paradise, god hath charged vs not to eat or tutche
it, lest perchaunce we die. Then sayd ỹ serpent to the
womã: Nay, you shal not die, For god knoweth that
whatsoeuer day you shall eate thereof, youre eyes
shalbe opened, & you shalbe like goddes, knowyng
good and euyll, the woman therfore saw that ỹ tree
was good to eat of, & beautifull to the eye, & pleasant

to

beholde, & she toke of the fruite therof and dideate and gaue parte to her husbande who also did eate. Thus throughe the prouocation of the deuill, man first fell into synne. Wherfore as we must alwayes abhore synne and forbeare it, bycause of ỹ greate miserie it brought vs vnto, so shuld we no les hate, and to the vttermoste of our power fly the deuell and all his suggestions, knowing that therby we were fyrst induced to commyt synne. For as this our aduersarie was busy at ỹ begynnyng with our fyrst parents so is he no les, but rather more busy with vs at this presẽte, as wytnesseth S. Peter in the .v. chapiter of his first epistle, sayeng: your aduersarie the deuell as a rorying lyon goeth about, sekyng whome he may deuour. This aduersarye of mankynd, disdaynyng at the greate felicitie that Adam & Eue were in, neuer ceasyd questionyng and craftyng with ỹ woman seynge the weker and frayler vessell, vntyll he had made thẽ disobey goddes commaundemẽt: by which ther doyng thei lost that originall greate innocentie which thei had at ther creation, which beyng lost, nether the body wold be obedient to the soule, nor the soul to god, but al was in mã turned vpsidoũe: yether by thei fel also into necessitie of temporal death of body & (which is worst of al) into ỹ estate of eternal damnaciõ, and euerlastyng deathe of ther soule. But now because it may parauenture seme in som mans iudgement that seyng the thinge that Adam and Eue did was but the eating of an appell, therfore there faute was not greate nor deserued so greuous punyshmẽt, let vs consider the circumstances, and we shall sone perceiue the offence not slight, but very sore and heinous

nous. Fyrst the thynge which god [illegible]
to forbeare, was a thyng most ealy for hym to forbe
and so much was his faut the greater, besides this
whan a man is told before of greate peryl & dau[illegible]
that shall lyght vpon him, if he do this or that, in case
after such warnynge he offēd therin, his faute is ther
by made ȳ greuouser. Thyrdly ȳ les inclinatiō a mā
hath to any syn, the more he synneth if he do ȳ same.
Nowe Adam and Eue, had in them no inclination at
all, nother to one vice nor to other, fourthly when a
man hath late receaued great benefites at his sou-
reigns handes, if he incōtinently breake his expresse
wyll, the contempt and disobedience is made therby
the greater. The thynge that Adam and Eue dyd
eate, was in dede but an appell, yet the eatyng ther-
of in that case was an high disobedience against god,
and the corrupting of all mankynde, for as m[illegible]ch as
they two were the very roote, wherof all men must
ryse, and the roote beyng once naughty, howe can ȳ
tree or braunches, cummyng of that roote, be good.
Therfore. S. Paule in his Epistle to the Romaines
in the. v. chapiter therof sayeth. By the offence of
one man synne came vpon all men to condempnatiō,
and in the same chapiter immediatly after he sayeth
to like purpose, through the disobedience of one man
many became synners. And within a littell after he
sayth. Sinne came into this world by one man and
through synne came death, and so death passed to all
men. Thus haue you h[illegible]rd first the louyng kyndnes
of god to man, in that he creatyd hym in so worthye
a maner, next ye haue harde the mischyfe that com-
meth to mankynd by synne, and thyrdly what an ex-

.ne enemy also the deuyll is vnto vs, in the nexte
melye, ye shall heare of the exceding great mercy
of god in delyuerynge mankynd by a meruelous ma
ner out of the estate of thys dampnation, wherefore
to conclude for thys present tyme, this shalbe to ex-
hort you, that you fayle not dayly and howrely to
geue most hartye thankes to almyghty god, for that
he of his mere goodnes created you, & created you
not without sense as the stones, not wythout reason
as the brute beastes, but hathe gyuen you al nota-
ble qualities and powers that other corporall crea-
tures haue, & besides hathe particularlye planted
in you reason and vnderstanding, and sondry goodli
qualities of body and soule seuerall to the nature of
man only, and not common to man, and other erthly
creatures. This is furthermore also to exhorte you
that remembryng what miserye came to mankynd
by syn, and by suche a synne as in some mens iudge-
ment myght seme to be but very smale, it is to wite,
by eatynge of an appell, you wylbe circumspect in a
uoyding of al kynd of synne, and disobedience, be the
thynge in his owne nature neuer so smale a thynge
which is by god hym selfe, or by such as we owe obe
dience vnto, commaunded, finally and last of al this
is to exhort you to consider diligently that we haue
a deadly enemy whych is the deuell, who desireth
our destruction, and doth most craftly and busely tra
uayle by all meanes with vs, to worke the same, of
whose mooste subtyll and wylye traynes we muste
principally take hede of, whych graunte vnto vs al,
the blessed trinitie the father, the sonne & the
holy ghost, to whom be al honor & glory
world without ende, Amen.

An homelye of the redemptyon of man.

IT was declared vnto you, good chri-sten people, in ỹ laste homely, how our first parentes Adam and Eue were by the syn-guler goodnes, and especiall fauor of al-myghty god, created ryght worthy crea-tures, & in the estate of parfyt innocencye. It was also shewed howe throughe disobedience to there creator they brought them selues and al man-kynd, into the estate of euerlastyng dampnation. Nowe shal you consequently heare of the deliuerãs of man, out of that dampnable estate, and also of our redemption. For the vnderstandynge whereof, you must perfytly beare in mynd that the whole nature of man both in body and soule, was throughe originall synne, greatly defiled. For the soule (which is ỹ chefe parte of man) loste thereby the especiall gyftes of grace with which it was endued in ỹ creation, and besides that, it was also maymed in the gyftes of na-ture as in memory, intelligence, wyl & other lyke. And the body (which is ỹ inferior parte) it also was by the meanes of orygynall synne, brought to the ne-cessarye estate of mortalitie, so that it must nedes die, and was throughthat synne of our sayde fyrste pa-

rentes

...s, made weke, and brought to be subiecte to sō-
ory kindes of infirmities & syckenes, & nother could
od of his iustice receaue man agayn to fauor & state
of eternall lyfe (beyng thus in body and soule, by his
owne defaute defyled) vnles he were fyrste made
pure & cleane agayne, nether man was able to helpe
hymself herein, no nor yet any angell at al. Wherfore
almyghty god (whose mercy excedeth all his wor-
kes) pytyeng ẏ wretched case that mankynd was in,
did appoynt euen from ẏ begynning his only sonne,
the second parson in trinitie, to be the sauiour of the
world, and to restore man agayne to perfit clennes
both in body and soule, and that by the way of very
iustice in makyng a full amendes, and paying a suffi-
cient raunsome for syn. And this sonne of god accor-
dynge to the wyll of his father, dyd take vpon hym
the nature of man, ioynyng to his euerlastyng god-
hed the whole and perfytte nature of manhode, not
makynge that nature of man, which he toke, a newe
of nothyng, as he did heauen and earth, nor yet ma-
king it of a clod of yerth as he did the body of Adam,
but he toke the nature of man of the very substaunce
of the Virgyn Mary his mother, that like as Adam
and Eue brought them selfes and all there posteritie
through synne into the estate of eternal dampnatiō,
so christ takyng vpon him the very self same nature,
beyng descended from Adam and Eue vnto the Vir
gin Mary and of her beyng taken, and ioyned in him
to the godhed in vnitie of person, should by hys in-
nocency, & through death willyngly suffered in that
his most innocent bodye, not only hymselfe become
immortal, and haue glory euerlasting, but make soo
many

many also partakers of lyke blessednes, as [illegible] ioye the merites of his passion. Wherefore it is a very pernicious errour, to thynke that christ toke not hys fleshe of the verye fleshe, of the blessed Vyrgyn Mary his mother. Howe could his death haue don me good if it were not of the same nature that I am of? & therefore S. Paule in his second chapiter of his epistle to the Romaynes, sayeth *Qui sanctificat et qui sanctificantur ex vno omnes*, that is, he that sanctifieth and they which are sanctified, are al of one: and within a litell after he sayeth farther, *Debuit per omnia fratribus assimulari vt misericors fieret et fidelis pontifex ad deum vt repropitiaret delicta populi*, that is, Christ must in all poyntes become like to his brythern that he myght be a mercifull & fruteful Bisshop to godward, to procure mercy for ye sines of the people. If Christ toke not fleshe of the Virgyn Marye, howe is that promyse fulfylled whiche god made immediatly after the falle of our first parētes when he thrust them out of paradyse, at which tyme he sayd vnto the serpent as it is wrytten in ye thyrde chapiter of genesis, I wyl set enmitie betwixt the & the woman, and betwixt thy sede and the womanes sede, and it shal treade downe thy hedde, Lo, howe mercifully god dealeth with mankynd, he promysed that one shulde be borne of the sede & stocke of Eue, which shuld vanquishe our ghostly enemy the deuel, nowe in that he calleth hym the sede of the woman, he most playnely declareth that he must nedes haue in him the selfe same nature that the woman had, Agayne god makyng the second promysse of the same sede to come of the stocke of Abraham the patriarke, sayd vnto Abraham, as is wytnessed in ye. xxii.

of

[illegible]genens, in thy sede shall al the nations of ẏ world be blessed, and manye hundred yeares after that he promyssed lykewyse, that, that sede shulde come of hym to, which promyses of almyghty god were not to be verified in Christ if he toke not the substaunce of his fleshe of the Vyrgin Marye his mother. But here it maye seme straunge to some, that almyghtye God (seyng he intended from the beginning to send his sonne into the world to be incarnate for mans redemption) dyd defer the sendynge of hym so longe that is the space of foure thowsãdes yeares, or there aboute. To whome it is to be aunswered, that the longe taryenge of Christe before he was incarnate came not of lacke of good wyll in god towardes vs, but of vnredynes and lacke of good dysposition, to receaue hym on our partes. For if Christe shoulde haue commen in the begynnyng of the worlde, men would haue thought, that if God had suffred them to vse there owne naturall powers, they wold haue attaynted saluation well inough without any other helpe on Gods part. Againe, though after long experiens & trauell of man, folowing the onelye light of nature, it was euedẽt that he neded a special ayde from god to the attaynyng of euerlastynge lyfe, yet the world myght haue demed, that in case god of his goodnes had geuen vnto man some special lyghte & knowledge, of hys wyll and pleasure, that than vndoughtedlye without farther helpe, he folowynge suche speciall lyghte and knowledge, myght be able well inough to attayne to euerlastyng lyfe. Therefore to take al such excuses away, and that we shuld playnly vnderstand that after we once fell into sinne,

nether

nether the lyght of nature in vs, neyther the knowledge of the wyll of god by speciall reuelation opened vnto vs, was able to helpe vs, god suffered man kynde to trauell first by the lyght of nature, secondly by the lawe of Moyses, and yet man ranne styll farther and farther into dampnation. Wherebyit appereth that though knowledge of the truth be necessarie to the attaynynge of euerlastynge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted wyth synne, is to feble and to weake to purge hym of syne, For purgation & clensyng of synne commeth by some other meanes besides ẏ knowledge of the truth, and therfore S. Paule in the firste chapiter of his epistle to the Romaynes, most playnly affirmeth that in the tyme of ẏ lawe of nature men knew nough of god, but yet notwithstanding their knoledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these, Somuch as may be knowen of god is manifest in them (that is to say, in those whiche liued vnder the lawe of nature from Adam vnto Moyses) For his inuisible thinges euē his eternal power and godhed were sene of thē, beyng vnderstanded by the workes of the creation of the world, so that they are without excuse, bicause that when they knewe god they glorifyed hym not as god, nether were thankeful, but becamful of vanitie in theyr imaginations. And as the lighte whyche men had by the lawes of nature was not of force to kepe them from synne, so nether the lawe of Moyses beyng opened from god hym selfe by special reuelation, could suffice to ryd man from syn as. S. Paule in the second chapiter of his foresayd epistle testifyeth

eth saying: Behold thou arte a Jew, and thou doest rest in the law, and doest glory in god, & doest knowe his wyll and pleasure, and beyng instructed in ỹ law thou doest allowe that is best, and doest trust ỹ thou arte a guyde of the blynde, a lyghte to thē which are in darkenes, an instructour of the folysshe, a mayster of the ignorant, and that thou knowest by the lawe ỹ fourme of sciens and truth: but yet thou that teachest other teachest not thy self, thou that preachest a gaynst theste arte a theke thy selfe, thou that speakest agaynst aduoutry, art an aduouterer thy selfe, thou that dooest dekye Idoles, committest sacriledge thy selfe, thou that doest glory in the lawe, through trangressyng of the lawe doest dishoner God, for ỹ name of god, through you, is blasphemed amongest the gē tyles, Thus it is euydent by the doctryne of Saynt Paule, that nother by the common lawe of nature, nether by the speciall knowledge of the lawe of Moises, man was able to auoyde eternall dampnatiō, but that he neded besides such knowledge of some other helpe, that is of amendes to be made for his synnes, and therby to be reduced into the fauoure of god agayne, and to haue aboundaunce of grace geuen vnto hym, by which grace he shoulde both in his knowledg be the better establysshed & be able also, according to knowledge of the truth, to walke in the truth. For this amendes to be made, the second parson in trinitie beyng god immortall, became mortall man, & was made in all partes like vnto one of vs (synne only excepted) and he did vnite vnto his godhed, the body and soule of man in vnitie of person, in such a meruelous sorte, that as in vs the body, being of one natu

and

and the soule beyng of an other nature, do make yet but one person, so in hym the nature of god and the whole perfect nature of man do make but one person. Of this incomprehensible vnion of the godhed & manhed in Christ, S. Jhon speaketh in the first chapiter of his gospell, saying *Verbum caro factum est et habitauit in nobis.* the word, ỹ is the sone of god, was made flesshe that is man, and dwelt amongest vs, he dwelte here on the earth as scripture declareth, aboue. xxxiii. yeares, and when he had fulfylled al thinges, accordyng to the sayinges of the holy prophetes, whyche were to be fulfylled of hym before his passion, thē he suffred death willyngly, yea ỹ death of the crosse, by such paine wrongfully procured of the deuyl against hym, to raunsome mankynd out of captiuitie, which it sustayned vnder the deuil most iustly, and ỹ thys raunsom shold be perfit, he suffryd sondrye sortes of most spiteful wrōges & intolerable paynes & tormentes in his most pure & innocēt body, as bufferyng, binding, scourgyng, platting on his hed a croūe of thorn hangyng on the crosse, pearcyng of his handes & fete with nayles, openyng of his side with a spere, & shedynge of his most precious bloud, which passiō of his as it is a most parfit myrror and glasse for vs, therin to behold the excedyng greate loue of god towarde vs, which spared not his only sone but for vs all gaue hym to dye, so is it a sufficient occasion, to bryng all men in extreme hatred of the deuyll and syne, from danger of whom, mākind could not be rid but only by so paynefull a death of the sonne of god. What can we loke for at goodes handes if we syne from hence forth, but wrath and vengeance, seyng he hath once

delyueryd vs from synne by so mercyfull a meanes all ỹ our sauiour Christ sufferyd, he wyllyngly suffe-ryd for our sines, hym self, hauyng neuer deserued a-ny whit of payn as who neuer sinēd. And yet his passi-on though it be in it selfe a sufficient raunsom for the synnes of the whole world, yet it taketh not place in al mē, not for insufficientie in it self, but for defaut in them that shuld condygnly receue ỹ merits therof. For this you must knowe, that god requireth in vs certen things to be accōplyshed by our owne wyl & cōsent, without ỹ which we can not be saued, no more thā if Christ had neuer died for vs, what things these are shalbe hereafter declared vnto you. In ỹ mean sea-son lyft vp your hartes, and open them awyde to re-ceue in vnto them, a great loue towardes god, who so nobyly created vs and whē we through our owne defaut were fallen in to the estate of endles miserie & wrechednes, so mercifully redemed vs by the passiō & death of his only son our sauiour Christ. Remember that synne & nought els brought vs first out of god-des fauer, and that to take away sinne the son of god was incarnate, and suffryd most painful deth on the crosse, and therfore hereafter flee you al kynd of syn, & fyght incessantly agaynst your ghostly enemie the de-uell, who beyng vāquyshed by Christ, is not able now to ouer throw vs, if we in the ryght faith of Christ valiantly withstand hym, which to do graunt vnto vnto vs the blyssed trinite, the father the sonne and the holy ghost, to whome be all honor and glory world without end. Amen.

An Homelye declaringe howe redemption in Christ is appliable vnto vs.

Although the death and passion of our saviour Christ, be in value a sufficient raunsome for the synnes of the whole worlde, yet in effect it taketh not place in ꝑ whole worlde. For neyther Turke, Jewe, nor infidell, wantyng beleif in Christe, can take good by the death and passion of Christ, the scripture most manifestly affirminge in the. xvi. chapter of S. Marke, that who so euer doth not beleue shalbe dāpned. Agayne, euyll lyfe bringeth to the euell lyuer eternall death, beleue he neuer so well. As S. Paule wytnesseth in the. v chapter of his epistle to the Galathians, where he sayth: Walke after the spirite and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spyryt, and the spyryte contrary to the flesshe. These are contrarye one to another, so that you do not what ye woulde: But and if ye be led of the spirit, then are ye not vnder the law. The dedes of the flesh are manifest, which are these, aduoutry, fornication, vnclennes, wantonnes, ydolatrye, witchecrafte, hatred, variaunce, contention, wrath, strife, sedition, sectes, enuy, murder, dronkennes, glotonye, and suche like, of the whiche I tel you

before (as I haue tolde you in tyme paste) that they whiche commit suche thynges shall not inherite the kyngdome of heauen. Thus you perceaue that to the entoyinge of the death and passion of Christe, these two poyntes are requisite of our behalf, thone, to beleue ryghtly, thother, to lyue vpryghtly, which two poyntes no man is able otherwise to knowe (except it be by speciall reuelation from God) but onlye by the catholike churche, whiche catholike churche our sauiour Christ hath appoynted to be the onelye scholefor all men to come and repayre vnto, to lerne suche truth, as is mete for them to knowe, for the attaynyng of euerlastynge lyfe. This catholyke churche, and no other company, hath the true vnderstandyng of scripture, and the knowledge of all thynges necessarye to saluation. To this churche, Christe maketh promes in the. xvi. of Johns sayinge: When that spirite of truth shall come, he shall teach you all truth. To this churche also he maketh that other promys, written in the. xxviii. of Mathewe, where he sayeth: Beholde I am with you to the ende of the worlde. This catholike churche thus gouerned by the holy ghost, and assisted alwayes of Christe hym selfe, neuer yet fayled from the tyme of the Apostles hytherto, ne shall fayle to the worldes ende, nether can it be deceaued in any necessary truth, accordyng as Christ promyseth in the. xvi. of Mathew, saying: that hell gates shal not preuayle agaynst the church, where, by hell gates he meaneth errour, as yf he had sayd, that the catholyke churche shall neuer be ouercome with errour. For this cause S. Paule in the thyrd chapter of his fyrst epistle to Timothe, calleth

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the catholike church the piller and ground of truth. This catholyke churche muste in all ages nedes be an open knowen churche, and suche a company, as a monge whiche the truth is openlye preached, elles Christ would not haue sayd, as it is wrytten in the v. of Mathew: A citie that is set on an hyll cannot be hyd, neyther do men lyght a candell and put it vnder a bushell, but on a candelstick, and it geueth light vnto all that are in the house. Wherefore they do great iniurye to Christe, whiche say that the catholyke churche is an vnknowen churche, seynge it is that citie, whiche our sauioure there ment, and that candell, of whiche he there speaketh. So manye as deuyde thē selues from this open knowen churche of Christ, and refuse the doctryne thereof, thoughe they be neuer so diligent in readyng of scripture, yet shall they neuer truelye vnderstande scripture, but runne continually farther and farther into errour and ignorance, euen as a man that is once out of his way, the farther and faster he goeth furth, the more he loseth his labour. Saynt Peter therfore in the fyrst Chapter of his seconde epistle, geueth vs a most certayne and sure rule, whiche if we folowe, we shall not fayle ryghtly to vnderstande scripture, his rule is this. We haue (sayth he) a ryght sure word of prophecye, whereunto yf ye take hede, as vnto a lyght that shyneth in a darke place, you do well, vntyl the day dawne, and the day starre aryse in your hartes. So that you firste knowe this, that no prophecie in the scripture hath anye priuate interpretation. For the scripture came neuer by the wyll of man, but holy men of God spake as they were moued by the holye

lyghost. Here you se, how saynt Peter wylleth euery man, fyrst of all to know that scripture must be vnderstanded after the generall meanynge of Christes churche, and not after the pryuate interpretation of anye seuerall man or companye: And in the thyrde chapter of the same epistle he sayth further, that in s. Paules epistles are manye thynges harde to be vnderstanded, whiche they that are vnlearned, and vnstable do peruert, as they do also the other scripturs to theyr owne destruction. Ye therefore beloued (seynge you be warned afore hande) beware, leaste ye with other men be also plucked awaye through the errour of the wycked, and fall from your owne stedfastnesse. Lo, here S. Peter telleth the verye cause, why men misvnderstand scripture, which is lacke of knowledge, and lacke of constancie, when men ether thorough ignorannce, or thorough inconstancie, swerue from the catholyke meanynge, and folowe pryuate interpretation. Such men, he sayth, do peruerte the scriptures to theyr owne destruction.

Saynt Paule also wrytynge to Tymothe, and willynge hym to be earnest in the study of scripture, geueth him withal this forsayd rule, saying in the verye end of his first epistle: O Tymothye, kepe sure that, whiche is commytted to thy custodye, and auoyde new fangled termes and bostyng of science, falselye so called, which science while some did professe, they haue erred from the fayth. The thinge whiche S. Paule sayth was committed to Timothies custody was the truth of the catholike faith, which he saieth some fell frome, by reasone of newe fangled termes, and by reasou also that they toke vpon them

know-

knowledge beyng in dede ignorannte . And in the thyrde chapiter of his second epistle to Timothye, he farther sayeth . Continue thou in the thinges which thou hast learned, which also were commytted vnto the. S. Ireneus also (a blessed martyr and verye nyghe to the tyme of the Apostles, a man of great learnyng, and no lesse vertue, and such a one as by the consent of all men, had the perfyt knowledge and vnderstanding of scriptures) in his third boke agaynst Valentine the arche heretike, and in the forth chapiter of the same boke saieth touching the catholike churche in this maner . We must not seke the truth among other, seyng we maye easelye take it of the churche, for as muche as the Apostels haue fullye lefte with it (as in a ryche treasury), all truth, that who so listeth, may thence take the drink of lyfe, for this is the entre to lyfe . All other are theues and robbers, wherfore them must we auoyd, and that doctrine that the churche teacheth, we muste loue, and with greate dylygence embrace the tradition of the truth. For what and yf a controuersy should happen to ryse vpon neuer so smale a question: ought not men in that case to haue recourse to ỹ most auncient churches, in which the Apostles were conuersaunt & there learne the truth in that controuersye: what and yf the Apostles had left behynd thẽ no writyng at all, must we not then haue folowed the order of tradition delyuered by them to such as they committed the churches vnto, to which tradition many barbarous nations, beleuyng in christ do gyue credit without any other writyng then ỹ which is in there hartes written. All this writeth

Ireneus

Ireneus, and within a lytel after he sayeth.
Yf to these barbarous nations anye man shoulde preache in their owne language these inuentions of heretikes, by and by they woulde stoppe their eares and fly as farre as they could from him & not once hear his blasphemus talke, thus saith S. Ireneus. Now yf christen people at this present would folowe this trade which thys blessed martyr here speaketh of, then should no man runne into heresie, but all men shoulde cleaue faste vnto the wholsome doctrine of the catholike churche, and abhorre & detest what soeuer any preacher wold vtter vnto the contrary to the same. For whosoeuer preacheth any doctrine not agreable to the generall receaued doctrine in the open knowen church, he it is and such as be like to him, of whome our sauiour byddyth vs to beware saying in the. vii. of mathewe - Beware of false prophetes whiche come to you in shepes clothing, but inwardly they are rauening wolues, our sauiour calleth the wolues, for that they deuour the soules of so many as geue credite vnto them, he saieth farder of them that they come in lambes skins, bycause they pretend the worde of god, and therewith bleare the eyes of poore simple men, and make the beleue yt it is as they say, where in dede whatsoeuer is taught contrary to that, that al christendom openly teacheth & from time to tyme hath taughte, is false and cannot possible be true vnlesse we would say that christ hymselfe were not true. For he promiseth that hym selfe wylbe for euer with ỹ churche & ỹ the holy ghost, shal for euer gouerne the same. For asmuch than as ther is no other scole on the earth,

for

for men to learne there duty towardes god and the worlde but the catholike churche, nor no other doctrine auayleable to eternall lyfe, but that whiche the catholike church teacheth. Therefore al christen people are required to make a solẽpne vow at there baptisme to beleue the catholik church. And he that so doeth, is in an assured trade of saluation, if in his cõuersacion he folow the same, but contrarywyse he ẏ beleueth it not is in a most certen estate of euerlasting dampnation. Wherfore that you may know what the catholike churche doth in all poyntes beleue, ther shalbe hereafter particularly set forth vnto you the seuerall matters requisit to be beleued & practised of all christen people, ẏ no man may haue iust cause hereafter to pretend ignorannce, but all men beyng sufficiently instructed, may by folowing such doctrine attayn to euerlastyng lyfe, whiche sende vnto vs all the blessed trinitie the father, the sonne, & the holy ghost, to whome be al honour and glory, world without ende.

AMEN.

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Cum priuilegio.

An Homelye, declaring that in the vieu Sacrament of the Aultare, is the very body, and blonde of our Sauyoure Chryste.

After ỹ men are once graft in Christ, and be made partakers of his death and passyon, among other there duties, one of ỹ chefe is diligently to prepare them selues to ỹ worthy receuyng of the blyssed Sacramẽt of ỹ aultare, wher vnto are two thinges on ourpartes requisit, as sayeth S. Basell, and good reason confirmeth, the one, feare, the other, fayth. The feare which men must haue, when they prepare them selfes to come to thys Sacrament, ought to be grounded vpon that terrible saying of S. Paule in the. xii. chapiter of his first epistle to the Corinthians, where he sayeth, that whosoeuer dothe participate thereof vnworthely, doth eate and drynke hys owne dampnation. The fayth, which we must haue in our hartes when we come to Godes borde, is to be buylded likewyse vpon the vndouted aucthorities of scripture, which declare most playnely vnto vs, what meate it is that we there eate. For the parfit vnderstanding wherof let vs consider that our sauiour Christ being here on the earth did first make a solempne promise of a meate which himselfe would

ꝛiue vnto vs, and afterward in dede he did giue the
ſame accoꝛding to his pꝛomiſe. In the pꝛomiſe ma-
kyng he ſayd, as is wꝛitin in the. vi. chapiter of S.
Jhons goſpell. The bꝛeade oꝛ fode that I wyl giue
vnto you is my fleſhe, whiche fleſhe I wyll gyue foꝛ
the lyfe of the woꝛld: and in the ſame chapiter he al-
ſo ſayeth. My fleſhe is verily meate, and my bloude
is verely dꝛynke, And as he then pꝛomyſed ſo he af-
terward paꝛfoꝛmed, euen the very laſt nyght that
euer he compaynyd wyth hys apoſtles beſoꝛe hys
death, at which time, he toke bꝛeade into his handes
and gaue thankes and bꝛake it and gaue it to hys
diſciples and ſayd. Take eate, this is my body which
ſhalbe giuen foꝛ you. Yf we compare the woꝛdes
ſpoken by Chꝛiſte, when he made the pꝛomyſſe of a
meate to be, by him gyuen vnto vs, with thoſe other
woꝛdes which he vttered in gyuing the ſame, we
nede not doute of the thynges which he gaue. In ꝑ
pꝛomyſſe makyng he ſayde that he woulde gyue vs
hys fleſhe, in the peꝛfourmynge of the pꝛomyſſe, he
geueth the ſame ſaying, take eate this is my bodye
Agayne in the pꝛomyſſe makyng, he affyꝛmeth that
the fleſhe which he would geue vs to fede on, ſhould
be the ſelfe ſame fleſhe that ſhoulde be gyuen foꝛ the
lyfe of the woꝛlde, and in the paꝛfourmans of hys
pꝛomiſſe, he ſaid that the thyng which he gaue was
his body which ſhould be giuen to death foꝛ vs. Now
the circumſtaunces beyng wel cõſiderꝺ wꝛich our
Sauyour vſed in the inſtitution of this moſt bleſſed
Sacrament, ſhall greatly confyꝛme al godly haꝛtes
in ꝑ true beleſe of the ſame. The time was ꝑ nigh[illegible] be
foꝛe he ſuffered death, to ſignifye vnto vs, that [illegible]

meat beyng deferred to the last day, that euer our Sauiour was conuersaunt with his Apostles, must nedes be his very body & bloud in dede & such a meat as no other can be in anywise comparable vnto it. Agayne in ỹ our sauiour dyd eate of the paschal lãbe wt his Apostles, immediatly before he did institute this sacrament, it most playnly declareth vnto vs. ỹ thys sacrament is a marueylous worthy mysterye and ỹ very thyng which the eatyng of the paschall lambe in the olde lawe dyd prefigurate, for whiche cause when thys was institute, that was abrogate. Nether is it with out a meruelouse consyderation, that Christ at that banket would of purpose nother haue the blessed Virgyn Mary his mother, present with hym, nor Joseph his putatiue father, nor any other of his disciples saue onely the. xii. Apostles whome he poynted to be the hedde ministers of al his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of al other touching ỹ same. Now what meaneth it that our Sauiour was not content to offer them this sacrament onelye, but with the offerynge there of, he sayd also vnto them. Take eate, take and drynke? Do men vse to offer to other meate and drynke for any other purpose, but onelye that they should eate and drynke thereof? but bycause it was his body & his bloude, therefore he first biddeth thẽ take, and not feare to eate and drynke, the same.

Besydes this it is to be wel noted, that ỹ three Euaungelistes. Mathew, Marke and Luke, do all three agree in the maner of the institution of thys sacramẽt, they writing al three three gospeles at sõ

tymes, as Mathew eight yere after the ascencion of of our sauiour Christ. Marke .x. yerres. Luke .xb. yeares. And where in doubtefull speaches of oure sauiour Christ, some one or other of the Euãgelists euermore openeth plainly ỹ very meaning of ỹ speches yet touchyng these wordes, this is my body, no one of them, maketh any declaration vpon the same, but they all leue them to be taken of vs, as they sounde, and as of most playne wordes they make no exposition or interpretation of them at all, whiche poynte muste be well consydered, And therefore note that where Christ sayd, it is impossible for a ryche man to entre into the kyngdome of heauen, bycause the meaning of these wordes may be diuersly taken therfore S. Marke in his tenth chapiter declareth the verye meanyng of them saying. It is harde for them that trust in there substaunce to be saued, Agayne Chryst at a nother tyme sayed to the iewes, loose you thys temple, and in three dayes shal I buylde it agayne. And for that the sense of these wordes is doughtfull S. John expounded them and sayeth that Chryst by the temple ment his body, which should be by the iewes put to death, and by him the third day shuldbe rayled from death to lyfe. In the .vii. of Jhon oure sauiour sayeth: he that beleueth in me as the scripture sayeth, there shal ryuers of quycke water flow out of hym, and bycause this sayeng is obscure, S. Jhon to make it open, sayeth that he spake those wordes, of the spirite, which they that beleued in him shoulde receaue. In the .xii. chapiter of S. Jhon our sauiour sayeth in this maner, yf I be lyfte vp from, the earth, I wyll drawe al thynges vnto my selfe,

and

and S. Iohn by and by geueth vs the expolition say-
yng, that hereby he signified what kynd of death he
should suffer. Manye other like places are there in
the newe testamente, the matter of which places is
not so high nor so nedefull to be ryghtly vnderstan-
dyd as the meanyng of these wordes. This is my bo
dy, and yet of these wordes no one Euangelist ma-
keth any expolition, bycause the wordes are playne-
ly and symply to be taken as they were spoken. Be-
sides al this, we haue in S. Paule, a goodly and a
large processe, touchynge this Sacramēt, and yet in
that whole processe, no matter to instructe vs other-
wyse, to beleue of it than that there is in it the very
body & bloude of our sauiour Christ. For fyrste he vt
tereth the wordes of our sauiour euen as the Euan-
gelistes do, as that he sayd, this is my body, & he ma
keth no declaration vpon the same. Secondly wher
none of the Euangelists make mention, of any payne
due to the vnworthy receauer, S. Paule affirmeth
that the vnworthy receauyng of this Sacramente
bryngeth iudgement and dampnation. Thyrdly, he
telleth that for the vnworthy receauyng hereof god
plageth cities, and countryes, with sondry greuous
plages, as with infirmitie, with sickenes, and wyth
deathe also. Fourthelye he geuethe vs counsell
diligentlye to examine and trye our selfes before
we come to gods borde. If the very body and bloud
of our sauiour Christ, be nat in dede in the sacramēt
of the aultare, why shoulde our sauiour so speake as
he spake in the promysse made thereof: why dyd he
as he did in the institutyng thereof: why dyd none
of the Euangelists so declare christes wordes: why

dyd

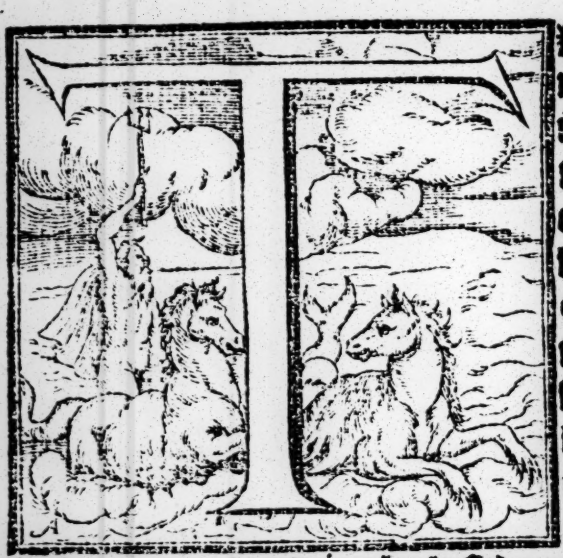
dyd S. Paule so terribly pronounce of the vnwor-
thy receauynge of it, and so earnestlye warne vs, of
due preparation to be made therfore? It is thē most
vndoutedly to be of al christen people beleued, ỹ in ỹ
sacrament of the aultare, there is the very body and
bloude, of our sauiour christ worthy of all honoure &
glory, the selfe same in substaunce that is in heauen,
which thyng for Christ to bryng to passe, is a thynge
most easy he beyng god almyghty, maker of heauen
and earth, and for hym to do is most semely, that as
he gaue that body, to death to redeme vs, so he shuld
giue the same in this heauenly banket, to fede vs, ỹ
he myght be al in al. The body of our sauiour Christ
to be in very dede in heauen, in the visible fourme of
a man, & in the sacrament of the Aultare, inuisibly
vnder the visible fournes of breade and wyne, ne-
ther is impossible to his power, that made all things
of nought, nether vnsemely for his exceadyng great
loue towardes vs, who so loued vs that for vs, he
did not refuse to suffer death, and that the deathe of
the crosse: nether yet is it agaynste hys wyll, who of
his only mercy so promysed and with his omnipotēt
word, so instituted it, nother is it finallye vnfitte for
hys wysdome, seinge he hath so ordeyned that eue-
ry natural mother nourysheth her chyldren, wyth
the substaunce of her owne body. And why thē shuld
christē men refuse to beleue it? why do we not rather
embrace it & giue god most harty thākes for it, beyng
ỹ greteste iewel ỹ euer was among mortal mē? why do
we not prepare our selues worthyly to receue it, & as
in all other poyntes of the christen religion, in the be
lefe of it, geue credit to sayth, and bryng reason and

our

our senses, in subiectiō vnder fayth, but suffer oure ghostly enemy by carnal reasons to bryng vs away into heresie, and quite and cleane to pull the ryghte fayth out of our hartes: let vs all good people from hencefoꝛth be constaunt in the truth, & as al ỹ catho like church beleueth, & hath alwaies beleued, let vs vndoutedly perswade our selfes that in ỹ blessed sacrament of the Aultare, there is vnder the fourmes of breade and wyne, the selfe same bodye of our sauiour Christ in substaunce, whiche was boꝛne of the Vyrgyn Mary, & suffered death on the crosse foꝛ vs, to whom with the father and the holy gost be al honour & glory woꝛld without ende.

AMEN.

An Homelye of Transsubstantiation.



There are in the sacra ment of the aultare, ii. thinges specially to be considered, the one is the bodye and bloud of our sauiour Christ, ther really cō teined, ỹ other is the fourmes of breade & wyne, vnder whiche the sayd body & blud ar conteined. Of the first part ye herd in the last homely. Touchyng ỹ se cond the generall belefe of the catholike Churche (yf here were nothing els) ought and may be a sufficiēt ground, for euery godly man to build his conscience vpon, whiche churche doth beleue that there is no substaunce of material bread and wyne remayning: but onely the fourmes of breade and wyne, and the substaunce of Christes body and bloud there so conteyned. And yet because some haue vainely and curiously of late yeares talked of this second part, and haue put many fonde doughtes and scruples into peoples heades, concernyng the same, ye shall nowe at large, and fully I trust, be instructed therin. And fyrst this is to be noted that God hath from the begynnynge of the worlde manye tymes appeared to man, sometymes in one sorte, and sometymes in an other. In the. xviii. Chapter of Genesis it is wryt ten, how God, and two Aungelles with hym, dyd

appeare

appeare vnto Abraham in the lykeneſſe of men, and howe Abraham feaſted them. How vayne a matter were it, I praye youe, for vs here buſelye to reaſō, howe God or Aungelle coulde appeare lyke man: and whether they had true bodyes or no: and whether they did eate in dede or no: and yf they hadde not true bodies in dede, how the appearaunce of the bodies coulde be, where the ſubſtaunce of bodies was not: In the thirde chapter of the booke called Exodus, we reade, that God appeared to Moyſes in the lykenes of flamynge fyre, and that oute of a buſhe. In the .v. of Joſue it is recorded, how one ſodenly appeared vnto Joſue like a man, hauynge a ſworde drawen in his hande. What can any manne ſaye howe God ſhoulde appeare in a flame of fyre: or what ſubſtaunce of a ſworde was in that whiche appeared to Joſue: Hereby it is ealy to vnderſtand how daungerous a thinge it is to go about by mās wyt or reaſon to diſcuſſe the maner of ỹ worꝛkes of al mighty god. who ſeith not ỹ by ỹ meane of ſuch preſū ptuous curioſitie, men haue of late fallen into mooſt deteſtable errours, touchyng the moſte bleſſed Sacrament of the aulter, and haue moſt ſpitefully rayled agaynſt the ſame, and with mooſte vyle termes haue geſted therof, and finally, mooſt vylye haue vſed the mooſt precious body and bloude of our ſauiour Chriſt in the ſame: In whiche doynge, how can they loke for any fauoure at the handes of theyr heuenly father, ſeyng in ſuche diſpitious maner they entreat the bodye and bloude of our ſauiour Chriſt his ſonne: But nowe to procede furth, touchynge the declaration of the ſecond thynge, to be conſide-

ced in the blessed Sacramente of the aulter: Ye must know that the presence of our sauiour Christe in this sacrament of the aulter, is not to the intente that Christ should be conuersaunt with vs here in this sacrament, in suche sort and maner, as he was with his Apostles when he liued here on earth, that is to saye: in the visible shape and fourme of a man, but his presens in the Sacrament is to the intente to be to vs an heauenly fode, and therfore he is present in the sacrament vnder the fourmes of breade and wyne, so that our outward eyes and senses are certified with the outwarde fourmes, and sensible qualities, and the whole man with al, receaueth the very body and bloud of our sauyour Christ. S. Augustine (as is written in a boke called *Sententie prosperi*) doth say, that christen men do honor vnder the formes of breade and wyne, whiche they see with their bodely eyes, the body and bloude of our Sauioure Christe, whiche they do not see. Eusebius Emissenus also, an auncient father of the Greke churche, speakynge of the forsayd two partes conteyned in the Sacrament of the aulter, sayeth in this maner. This is the thynge whiche by all meanes we intende to proue, that the Sacrifyce of the churche doth consiste and is made of two partes, that is, of the visible fourmes of the elementes, and of the inuisible body and bloud of our Sauiour Christ. S. Cipriane in his treatyse entituled, *De cœna domini*, doth moost playnelye saye, that the breade whiche oure lorde dyd geue to his disciples, was by the omnipotencie of God made flesshe, and was chaunged in nature, but not in fourme. The forenamed Eusebius in a sermon of his, made of the body of Christe,

doth farder saye: that Christe the invisible preiste, doth turne visible creatures by his worde, through his secrete power, into the substaunce of his bodye and bloude. Nowe to signifye this chaunge or turnynge of breade and wyne, into the substaunce of Christes bodye and bloude, the catholyke churche vseth this worde, Transsubstanciation, whiche is as muche to saye, as the chaungynge of one substaunce into another: Nether is it to be counted vnfyt, that there should in the Sacrament of the aulter, be the fourme of bread, and yet not the substaunce of bread seyng God is the doer and worker therof, to whom nothynge is impossible. We reade in the nynetenth Chapiter of Exodus, howe that when God came downe from heauen vnto Mounte Sinai, there was herde a sounde of a trumpet, and yet material trumpet was there none, In the fourth boke of the Kynges and the .vii. chapiter, God caused a soūd to be herd in the tentes of the Sarians as if it had ben of horses, charets and of a great armye, and yet was there nother horse charet nor armye. In the thyrde chapter of Danyel it is recorded, howe ỹ three childrey were in the midest of the flamyng furnes, and yet felt no heate, so that there was the substaunce of fyre and yet it dyd not burne which to nature is impossible but to god is an ealy matter. In che .xvii. of Mathewe we reade howe that Christ was transfigurate and that his face dyd shine as the sonne, & that his apparell was made as whyte as snowe. In the .24. of Luke Christ appered to two of his disciples goyng to Emaus like a straunger. In all these forsayd examples we see as straunge a worke as is

tranſubſtantiation, & yet no man doughteth of them bycauſe God is the wozker, noz anye man aſketh howe thys oz that coulde be but beleueth it, and ſoo owghte we to doo, concernynge the chaunge of the ſubſtaunce, of bzeade and wyne, into the ſubſtaunce of Chziſtes bodye and bloude, and not aſke howe it may be. The bleſſed Martyr Juſtinus affirmeth that thys queſtion, howe, is a token of vnbeleſe, and S. Cirill, wzyting vpon the. vi. chapiter of S. John blameth the Capernaites, bycauſe they dyd aſke howe chziſt was able to giue them his fleſh to eate, The wozdes of S. Cyzyll be theſe. They aſke howe can thys man geue vs hys fleſhe, not wout great impietie, and they remember not that nothyng is impoſſible to God, but lette vs (ſayeth he) haue firme faith in the miſteries, and let vs neeur in ſo high matters, either thinke oz aſk this, how, whē God is the wozker. Let vs not aſke how, but let vs leaue the knowledge of his wozke to hymſelfe. S Chziſoſtome lykewyſe vpon the ſayde. vi. chapiter ſayeth, that when this queſtion, how any thinge is done, commyth into our myndes, then wyth all there commeth vnbeleſe alſo. But bycauſe in ſcrypture the thing that we receaue when we come to ỹ ſacrament, is called bzead, therefoze men haue fanſied with them ſelues that ther muſt be the ſubſtaũce of material bzeade, deceauyng them ſelfes by myſtakynge, the ſignification of thys wozde, bzeade. Foz though in our common ſpeache we vſe to ſignifie by this wozd, bzeade, that one kynde of materiall ſubſtaunce which is made of cozne oz grain, yet in ſcripture it ſignifieth all kynd of fode, whyther it be the

fode

fode of the body or the fode of the foule, and so doth also the latynne worde, *Panis*, elles when we desire God in our Pater Noster, to geue vs oure daylye breade, we shoulde make an vnperfytte petition, which yet is a most perfyt petition, wherby we aske of our heauenly father, all necessary fode. In the .vi. of Jhon, Manna is called breade, and yet was it made of no kynd of corne, or grayne, and in the same chapiter Christe is called breade, bycause he is the fode of the soule, & there likewise the flesshe of Christ in the sacrament is called breade, and not there only but in. S. Paules epistle also to the Corinthians, for that it is the fode, wheron we fede, when we receyue the sacrament. Agayne it is a commen trade in scripture, to cal thinges by ỹ name of ỹ thing which they once were, as Adam is called earth, because he was made of earth. and Christe sayeth, the blynde see, the lame walke, the deafe heare, the dūme speake meanyng by the blynde lame, deafe, and dūme, suche as before hadde bene soo, but then were otherwyse. Thyrdly for that the fourme of bread doth remaine it is in that respect to, called breade. For these causes, good faythful hartes are nothing greued wyth the callyng of it breade, in the scripture, but groundynge them selfes vpon the wordes of our sauiour Christ, when he sayd thys is my body, and knowing that it to be both breade and his bodye also at once, is impossible, they vndoutedlye beleue that by the power of god, the substaunce of breade, is turned in to the substaunce of Chrystes bodye, and so must all men beleue that wil be liuely members of the catholike churche, and in that there beleefe, they must honoure

nour the body and bloude of our sauiour Christe in the sacrament of the Aultare, as alwayes christen people haue vsed to do, S. Austin in hys exposition made vpon the. 99. Psalme sayth: that it is syn, not to honoure the body of Christ, meaning in the sacrament of the Aultar. And (as it is before in thys Homely alleged) he also sayth in the name of al christen men, we do honoure vndre the fourmes of breade & wyne, which we se, the bodye and bloude of Christe, which we do not see. Wherfore good christen people knowing nowe what is the ryght belefe, touchyng the sacrament of the aultare, embrace and folowe ꝑ same and cleaue fast to the catholike churche, the spoule of Christe, that you may be true members of Christ, to whom wyth the father and the holy ghost be all honour and glory, world wythout ende. AMEN.

An homely wherein is aunswer made to certayne commen obiections, agaynst the presence of Christes body and bloude in the sacrament of the Aultare.

Ete it were, dearely beloued in our sauyour Christe, that we all shculd so fullye & wholy cleaue to the fayth of Christes catholike churche, that no appearaunce of reason, to the contrarye thereof, shoulde cause vs once to doughte or stacker, in any parte of the same For such a kynd of fayth doth god requyre of vs, and for such kynd of fayth good christen people, are in scripture called Abrahams, chyldren, which Abraham (as it is wrytten in the. 4. to the Romaynes) contrary to hope beloued in hope, that he should be the father of many nations, accordyng to that which was spoken. So shall thy sede be. And he faynted not in the fayth, nor yet considered his owne body, which was nowe ded euen whē he was almost an hundred yeare olde, nether yet ỹ Sara was past chylde bearyng, he stackerd not at ỹ promyse of god through vnbelefe, but was strong in the fayth, and gaue honor to god, fully certified that what he had promysed, ỹ same he was able to make good. Yf we then wylbe the chyldren of Abraham we

we muste not faynt in fayth, nor consyder goddes wordes after the course of nature, S. Paule in the x. chapiter of his second epistle to the Corinthians, geueth vs an example in hymselfe, how we shoulde alwayes bryng reason in subiection to fayth, saying. The weapons of oure warre fare are not carnal but myghtie in god, to ouerthrowe stronge holdes, to destroye counsells and euery hygh thyng that exalteth it selfe agaynst the knowledge of god, & to bring in captiuitie vnto the seruyce of Christ, al vnderstãdyng: what thinke you is the cause why the iewes beleue not on Christ? Verely fyrste because he was borne of a Vyrgyn, which is contrary to the course of nature. Secondly lykewyse, he was in vnitie of parson, God & man, which howe it may be, no mans wytte is able, by naturall power, to conceaue: thyrdly because he being God and man, suffered the death of the crosse, which for God to be content to do, semeth to naturall reason a thyng moste absurde but good christẽ folke geuing place to faith do most vndoutedly beleue on Christ, God & mã crucified accordyng to that. S. Paul writeth in his fyrst chapiter of his first epistle to the Corinthians, saying: we preache Christe crucifyed, to the iewes a stumblynge blocke, to the gentils a folyshnes, but to so many of the iewes and gentels as ar called, Christ the power and wysedome of god. And agreably here vnto he sayeth also in the nexte chapiter folowing. My talke and my preachyng was not in the persuasible wordes of mans wysdome, but in shewing of power and of the spirit, that your fayth should not rest in ỹ wysedome of man, but in the power of God. Thys

gene-

generall aduyse and counsell of S. Paule, [illegible]
ought so to stay vs in the fayth of the catholike ch[illegible]
che, that nether carnal reasons grounded vpon th[illegible]
feble intelligence of mans naturall wyt, nether the
deceatfull iudgement of our senses should make vs
onte to doute, of anye one truth in Chriſtes religiō,
were it neuer so contrarye to the course of nature,
neuer so farre aboue our capacities, and neuer so ab
surde to the appearaunce of our outward senses.
But forasmuch, as through the iniquitie of these la-
ter euyll yeares, dyuers haue hadde sondrye fonde
dowtes and scruples put in to there heades, especi-
ally agaynst ỹ presence of Chriſtes body and bloud
in the sacrament of the aultare, and throughe suche
dowtes haue swarued from the true beleſe therein,
therefore here shall folowe aunsweres and soluty-
ons, to such dowtes as haue ben most commen, that
from hencefoorth no man shal nede to be seduced by
them or other like. Fyrste it hath ben obiected, that
our sauiour Chriſt immediatly after that he had in-
stituted, and delyuered to his Apostles the sacramēt,
dyd say vnto them. Do this in remembraunce of me
Vppon which woordes some haue concluded, that
the body of our sauiour Chriſte cannot be in the sa-
crament. But let vs duly way the woordes and mea-
ning of the same, and we shal most playnely perceaue
their errour & misvnderstandyng. S. Paul in hys
first epistle to the Corinthians and in the. xi. chapi-
ter of the same epistle, intreating of the institution
of the sacrament of the aultare, and there openyng
the true sense of that commaundement of Chriſte,
sayth in this maner. As oft as you shall eate of that

ade and drynke of that cuppe, you shal shew forth
ye lordes death vntyll he come. So then the remē
braūce which our sauiour there requireth of vs is ẏ
remēbraūce of his death which is past & not present,
and therefore after moste proper maner of speache
may wel be remembred. Nowe this remembraunce
can in no wyse possibly be so lyuely, and so effectually
worke in our hartes, as when we most certenly be-
leue that in the sacrament of the aultare is verylye
the selfe same body in substaunce which died for vs,
and therefore the prophet Dauid forseyng in sprite,
this so excellent a memory sayth in his. 110. Ps. oure
mercifull gratious lord hath made a memory of all
his merueylous workes, and by and by declarynge
in what maner he maketh that memory, he addeth
those wordes, he hathe geuen a foode to suche as
seare hym. This fode which the prophet sayeth ẏ
Christ should leaue in remembraunce of al his mar-
uelous workes, that is, of his incarnation, his passy
on his assension, and glory in heauen, and other like
workes, moost chefelye is to be verified of the bo-
dy and bloude of our sauiour Christ in the sacramēt
of the Aultare. Besides this the body and bloude,
of our sauiour Christ, as it is in the sacramēnt, vn-
der the fourmes of breade and wyne, may in that re
specte also very well be a remēbraunce of it self, as
it honge on the crosse in the visible fourme of a mor
tal man, & as it is now in heauē in the forme of an
immortal man. Fardermore when our sauiour saied
Do this in the remembraunce of me, he ment they
should do the whole ministration, in remembraunce
of hym, which whole ministration cannot be accor-
dyngly done otherwyse, but that there must nedes

be

be present the very body and blonde of our sauiour Christe. ¶ Another cõmon obiection there is gathered of the wordes of Christe. Math. xxvi. When he sayd: poore men ye shall alwayes haue with you, but me shall ye not alwayes haue with you. Some haue vpon these wordes concluded, that the bodye and blonde of our sauiour Christ cannot be in the sacrament of the aultar, for then (say thei) Christ shuld be alwaye with vs, whereof hym selfe sayth the contrarye. But if those men so concludyng, woulde no more but confer S. Marke, and S. Mathew together, touching the foresayde wordes of Christe, and by that the one Euangelist sayth, woulde sincerelye iudge what the other mente, they shoulde sone perceaue this their obiectiõ to be of no force or strength at all, to proue, that they thereby go about to proue. For S. Marke in his. xiiii. chapter, first telleth the story of the woman which came to Christ, & brought with her an Alabaster boxe of moste precious oyntment, and poured the oyntment on his head, nexte he telleth howe certen of the disciples dyd murmur and grudge at that fact of the woman, and sayde: what meaneth this losse and waste of oyntmente? Myght it not haue ben solde for more then thre. C. pence, and geuen to the poore? Thyrdely he telleth howe our sauiour being offended with the disciples for theyr murmuryng against the woman, and how withall he allowynge and commendynge her facte, dyd say in this maner. Let her alone: Whye are ye greuouse vnto her? she hath done a good dede: for alwayes shall you haue poore men amongeste you, and when ye shall please, you maye bestowe youre charitie on them, but me shall ye not haue alwayes

amongest you. This woman hath bestowed on me that she had, and she hath preuented to anoynte my body agaynst it shall be buryed. By this processe of S. Marke, it is euident, that our sauiour in al that his talke, had a respecte to the charitie, whiche that woman then shewed vpon hym, when she poured the precious oyntment on his heade, the lyke wher of, he sayth, no man shoulde be able to shewe on hym in tyme to come, meanynge that when he shuld once ryse from death to lyfe, and haue an immortal body, that then he woulde not loke to receaue the lyke at any mannes handes, but that then men myghte at theyr pleasure bestow on the poore, who alwayes are in the worlde in the mortall estate, and may by charitie of good folke be releiued and comforted. In suche sort in dede our sauiour is not now amongest vs, but the beyng of his body and blonde in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with his body and blonde, and not vysiblye to shewe hym selfe vnto vs as he then dyd to hys apostles, nor to haue oyntmēt poured on him, as he then had. ¶ Another obiectiō is there gathered, partely of S. Paule in the. x. of his fyrst epistle to the Corinth (where he speaketh of a spirituall meate, and spirituall drynke) partelye of Christes wordes in the vi. of John (wher he sayth that it is the spirite which geueth lyfe, and that the flesh profiteth nothynge) partly vpon the common maner of speakynge vsed of the Catholyke churche, whiche calleth the body and blonde of our sauioure Christ in ỹ sacrament of the aulter, a spirituall meat and a spirituall drynke. ¶ For aunswere to which

obiection

iection, it is fyrst to be vnderstanded, that one selfe thynge may be both spirituall, and yet neuertheles of a corporall substaunce to: As for example, the body of man after the resurrection, shal (as S. Paule wytnesseth in the .xv. chapter of his fyrst Epistle to the Corynthians) be spiritual, and yet it shalbe then the same in substaunce that it is nowe. Agayne, Manna a meate whiche God sente to the chyldren of Israell in wyldernes, is both in Scripture, and of the catholike churche also, called a spiritual meat, and the water lykewyse which God gaue them out of a rocke, is called a spirituall dryncke, and yet as wel Manna, as ỹ water were of a bodily substaũce. In the .vi. to the Galathians, S. Paule calleth mortall men, lyuing then on the earth, spirituall. Wherfore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thinge, whatsoeuer it be, may be called spiritual, wherin is a worke wrought by God aboue nature. For as God is a spirite, so are his supernaturall workes called spyrytuall, and the thynges also, on and in whome suche workes are, wrought, are named spiritual thynges, and therefore Manna, though it were of a bodely substaunce, yet for that it came miraculously from aboue, by the onely power of God, and not of nature, is and may well be called a spirituall meat. And the dryncke whiche issued out of the rock, albeit it was in substaunce very water, yet for that God by his omnipotencye made it sodenly to issue out of a rocke, it is named a spirituall dryncke. Oure bodyes lykewyse after the resurrection, shall haue in them immediately of god aboue the power of nature, immortalitie, incor-

ruptio

ruptibilitie, with other like supernatural qualities, and for that cause they shall after the resurrection, be spyrytuall bodies. Nowe then what necessitie is there, that because the body of our sauiour Christ in the sacrament of the Aulter is a spyrytuall meate, therfore it shulde not be also the corporal substaunce of his body. When the catholyke churche doth saye that the body of Christ in the sacrament a is spiritu al body, it meaneth, ꝑ it is there only thorough the al myghtye power of God, and not by the power of man or of nature. Lykewyse when the catholyke churche sayeth, that the body of Christ is to be rece- ued there spiritually it meaneth not, that therefore the very body of Christ is not there to be receaued really and in very dede. For this worde, spiritually, doth sygnifie only ꝑ maner of the receauing, & doth not import the substaunce of the thinge so receiued. Besides this the catholike churche, beleuyng that in the sacrament of the Aultare is alwayes really the body and bloude of our sauiour Christ, doth yet put a difference in the maner of receauyng thereof, and vseth to say, that when good men receaue the sa crament, that they receaue the body and blonde of Christ, both sacramentally and spiritually to, but when euyll men receaue it, that they receaue the body of Christ sacramentally only & not spiritually, because they come vnto it vnworthely, and there- fore do they procure thereby to theym selues dampnation. But nowe to open farder the verye meanyng of those wordes of Christe. It is the spi- ryte that geueth lyfe, the flesche profyteth nothing, you shall vnderstand that these wordes are taken

of

of the catholike church in two most godly senses, ye one is, to meane by the spirite, the godhed, and by the fleshe the nature of man, as if he had sayde, it is the godhed ye causeth my fleshe to be able to gyue lyfe, nether is my fleshe the fleshe of a bare man, for then it beynge eaten coulde not profyt you, but my fleshe is vnited in vnitie of person to the godhed, so that it is thereby able to bryng lyfe to the worthy eater therof. Thus doth .S. Cyryll vpon the .vi. of S. John expounde these wordes. And to lyke purpose, S. Augustyne sayth vpon the .vi. of Jhon that as knowlege beyng separated frō charitie, maketh men proude, but beyng ioyned with charitie doth edyfy euen so mans fleshe not vnited to the godhed, & beyng eaten, doth not profit, but the flesh of Christ which is in hym, in vnitie of parson, insepe rably vnyted to the godhed beyng worthyly receaued must nedes highly profyt. The other sense of those wordes is to meane by the sprite, a spirituall vnderstandyng of Christes promyse, made in Capernaum when he sayde, the fode that I wyll gyue vnto you is my fleshe, which wordes be then vnderstanded spiritually, when they be taken to meane ye thyng which passeth the power of nature to do and mans wytte, by naturall reasons to comprehend, likewise by the fleshe is to be ment a fleshly vnderstandyng of the sayd promyse, as to vnderstand thē without fayth in Christes deitie, as the Capernaities did, which toke Christ but for a bare man, and so conceaued no otherwyse of ye eatyng of his flesh, thē of commen meat bought in the shambles. This sense hath S. Chrysostome wrytynge vpon the .vi. of

John

John and S. Augustyne wrytyng vpon the same chapiter. ¶ An other obiection is ther by occasion that this truth is not expressed in the commē crede Which obiection doth procede of an ignoraū ce and lacke of knowledg of the first institution of ꝯ crede. For in the primatiue churche, when menne of all ages dyd sodenly turne from gentylitie to the chri-stian religion, and yet then were not by and by, vpō such there turne admytted to anye sacrament, but first were instructed in articles, necessary for them to beleue, before they were baptised, this commen crede was taught them, and they were for ꝯ tyme called Catechumeni that is, younglynges in Chris tes religion, and beginners admytted but to ꝯ first principals of the christian faythe, durynge whiche tyme they were not suffred so much as to be present at ꝯ masse, but after the gospell were quite excluded from the same, as by the vndouted wrytinges of the auncient fathers in Christes church, may most euidently apeare: So ꝯ this reason is fond ⁊ to no purpose to say, that because it is not in ꝯ commen crede expressly set forth, that in the sacrament of the aultar is the very body and bloud of our sauiour christ therefore no christian man is bounde to beleue it so to be. S. Chrysostome and S. Augustyne hauyng occasion manye tymes in there sermones made by them to speake of this Sacrament, forasmuche as amonge there audience were as well yonglynges, not yet baptysed as other faythfull, already christe-ned, vsed oft to say. Quod fidelis norunt that is, which the faythful, or they that be already baptysed, know or such like thinge, and woulde not then expressye de-

clare

tare, for that it was not the maner to reueyle suche misteries to those yonglinges: but to thē was in generall as sufficient for saluation prescribyd in that commen crede, that they should beleue ỹ catholike churche: which not only was sufficient than for thē, beleuyng the other articles of there crede, but is sufficiēt at this present also for vs, confyrming our selues in al poyntes to the common belefe of the catholike church, which is the surest pyller that men maye lene vnto, be they learned or vnlearned, and such a pyller as who that most stronglye cleueth to, is in most assured state of euerlasting lyfe. ¶ There are other objections vpon .iii. particuler articles of our crede which are, ỹ Christ is ascended, and sytteth at the ryght hand of god the father, and from thense shall come to iudge the quicke and the deade. Whiche articles yet beyng ryghtly vnderstanded, shoulde rather confyrme vs in the true catholike belefe of the presence of christes body in the sacrament of the aultare. For as it is aboue nature for a mans bodye to ascende, and aboue the worthynes of mans nature to sytte at the ryght hand of God the father, that is, to be of equall power and glory wyth God the father, and finallye as it is aboue the auctoritie of mans nature to geue sentence of eternal death and lyfe vpon all mankynde, and yet euerye good man stedfastlye beleueth all these supernaturall powers in Christ touching his manhed, bicause he is both God and man, and to god nothing is impossible, euen so should we with like belefe, knowing that Christ is omnipotent, credite al other thynges

done

howe soeuer they seme in apperaunce to our reason, yet in very dede they agree & stand ryght well with those forsaid. iii. articles of our crede & ỹ though we cãnot by our wites conceaue howe chryst is ascended, and is nenertheless in the sacrament also, yet they must neds be both beleued, bicause gods word doth affirme them both, and ỹ catholike church doth beleue them both, which church hath alwayes taught that Chryst is in heauẽ in ỹ visible fourme of a man, and in the sacrament, vnder the visible fourmes of breade and wyne, his wysedome so ordeyninge that wyth our hartes we should behold hys glory, as he sitteth in heauẽ at the ryght hand of the father, and withal should fede on his very body in ỹ sacrament, to receaue the more grace, and therevpon so to be gouerned wyth his spirite, that here after we also myght be partakers of the lyke glorye in heauen. Thys haue you heard a catholike & playne solution of certeyne commen doutes, and by these you may iudge of al other like, and lerne not to credit appearaunce of reasõ made against the presẽce of Chrystes body in the sacramẽt of the aultare, but stycke fasteto fayth, whych thyng God especially requireth of vs, to whome be all honour and glory, world wythout ende

A M E N.

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